

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

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### INTERESTING SELECTIONS.

From Price's Observations on Liberty of Conscience.

[Concluded from our last.]

When men associate for the purpose of civil government, they do it not to defend truth, or to support formularies of faith and speculative opinions; but to defend their civil rights, and to protect one another in the free exercise of their mental and corporeal powers. The interference, therefore, of civil authority in such cases is directly contrary to the end of its institution. The way in which it can best promote the interest and dignity of mankind, as far as they can be promoted by the discovery of truth is, by encouraging them to search for truth wherever they can find it; and by protecting them in doing this against the attacks of malevolence and bigotry. Should any attempt be made by contending sects to injure one another, its power will come in properly to crush the attempt, and to maintain for all sects equal liberty, by punishing every encroachment upon it. The conduct of a civil magistrate, on such an occasion, should be that of Gallo the wise Roman proconsul, who, on receiving an accusation of the apostle Paul, would not listen to it, but drove from his presence the accusers who had laid

violent hands upon him, after giving them the following admonition;—*If it were a matter of wrong or wicked lewdness, reason would require that I should bear with you. But if it be a question of words and names and the law, look you to it. For I will be no judge of such matters.*—Acts xviii. 12. &c. How much happier would the world have been, had all magistrates acted in this manner? Let America learn this important lesson, and profit by the experience of past times. A dissent from established opinions and doctrines has indeed often miserably disturbed society, and produced mischief and bloodshed. But it should be remembered, that this has been owing to the establishment of the points dissented from, and the use of civil power to enforce the reception of them. Had civil government done its duty, left all free, and employed itself in procuring instead of restraining fair discussion, all mischief would have been avoided, and mankind would have been raised higher than they are in knowledge and improvement.

When Christianity, that first and best of all the means of human improvement, was first preached, it was charged with turning the world upside down. The leaders of Jewish and Pagan establishments were alarmed, and by opposing the propagation of it, converted a religion of peace and love into an occasion of violence and slaughter; and thus verified our Lord's prophecy, that he was come not to send peace, but a sword on earth. All this was the effect of misapplication of the powers of government. Instead of creating, they should have been employed in preventing such mischief, and been active only in causing the Christian cause to receive a fair hearing, and guarding the propagators of it against insult. The like observation may be made concerning the first reformers. What we all see would have been right in Pagan and Popish governments with respect to Christianity and the Reformation; would it not be now right in Christian or Protestant governments, were any attempts made to propagate a new religion, or any doctrines advanced opposite to those now held sacred? Such attempts, if unsupported by reason and evidence, would soon come to nothing. An impostor cannot stand the test of fair and open examination. On the contrary, the cause of truth will certainly be served by it.—Mahometanism would have sunk as soon as it rose, had no other force than that of evidence been employed to propagate it; and it is an unspeakable recommendation of Christianity, that it made its way till it became the religion of the world in one of its most enlightened periods, by evidence only, in opposition to the strongest exertions of civil power. There cannot be a more striking proof, that nothing but fair discussion is necessary to suppress error and to propagate truth. I am grieved, indeed, whenever I find any Christians shewing a disposition to call in the aid of civil power to defend their religion. Nothing can be more disgraceful to it. If it wants such aid it cannot be of God. Its corruption and debasement increased, till at last it was converted into a system of absurdity and superstition more gross and more barbarous than paganism itself.—The religion of Christ disclaims all connexion with the civil establishments of the world. It has suffered infinitely by their friendship. Instead of silencing its opponents, let them be encouraged to produce their strongest arguments against it. The experience of Britain has lately shewn that this will only cause it to be better understood and more firmly believed.

I would extend these observations to all points of faith, however sacred they may be deemed. Nothing reasonable can suffer by discussion. All doctrines really sacred must be clear and incapable of being opposed with success. If civil authority interposes, it will be to support some misconception or abuse of them.

That immoral tendency of doctrines which has been urged as a reason against allowing the public discussion of them, may be either avoided and direct, or only a consequence with which they are charged. If it is avoided and direct, such doctrines certainly will not spread. The principles rooted in human nature will resist them; and the advocates of them will be soon disgraced. If, on the contrary, it is only a consequence with which a doctrine is charged, it should be considered how apt all parties are to charge the doctrines they oppose with bad tendencies. It is well known, that Calvinists and Arminians, Trinitarians and Socinians, Fatalists and Free-willers, are continually exclaiming against one another's opinions as dangerous and licentious. Even Christianity itself could not, at its first introduction, escape this accusation. The professors of it were considered as Atheists, because they opposed Pagan idolatry; and their religion was on this account reckoned a destructive and pernicious enthusiasm.—If, therefore, the rulers of a State are to prohibit the propagation of all doctrines in which they apprehend immoral tendencies, an opening will be made, as I have before observed, for every species of persecution. There will be no doctrine, however true or important, the avowal of which will not

in some country or other be subjected to civil penalties. Undoubtedly, there are doctrines which have such tendencies.—But the tendencies of speculative opinions have often very little effect on practice. The Author of nature has planted in the human mind principles and feelings which will operate in opposition to any theories that may seem to contradict them. Every sect, whatever may be its tenets, has some *salvo* for the necessity of virtue.—The philosophers who hold that matter and motion have no existence except in our own ideas, are capable of believing this only in their closets. The same is true of the philosophers who hold that nothing exists but matter and motion; and at the same time teach, that man has no self-determining power; that an unalterable fate governs all things; and that no one is any thing that he can avoid being, or does any thing that he can avoid doing. These philosophers when they come out into the world act as other men do. Common sense never fails to get the better of their theories; and I know that many of them are some of the best men in the world, and the warmest friends to the true interests of society. Though their doctrine may seem to furnish an apology for vice, their practice is an exhibition of virtue; and a government which would silence them would greatly injure itself. Only overt acts of injustice, violence and defamation, come properly under the cognizance of civil power. Were a person now to go about London, teaching that property is founded in grace, "I should, were I a magistrate, let him alone while he did nothing but teach, without being under any apprehension that he would soon find a lodging in Bedlam. But were he to attempt to carry his doctrine into its consequences by actually stealing, under the pretence of his right as a saint to the property of his neighbors, I should think it my duty to lay hold of him as a felon, without regarding the opinion from which he acted."

I am persuaded, that few or no inconveniences would arise from such a liberty. If magistrates would do their duty as soon as violence begins, or any overt acts which break the peace are committed, to great harm will arise from their keeping themselves neutral till then. Let, however, the contrary be supposed. Let it be granted that civil authority will in this case often be too late in its exertions; the just inference will be, not that the liberty I plead ought not to be allowed; but that there will be two evils, between which an option must be made, and the least of which must be preferred. One is, the evil just mentioned. The other includes in it every evil which can arise from making the rulers of States judges of the tendency of doctrines, subjecting freedom of inquiry to the control of their ignorance, and perpetuating darkness, intolerance and slavery. I need not say which of these evils is the least.

[From the N. H. Universalist Tract, No. 1.]

### On the Universality and Immutability of God's promises.

It is often asserted, that there is not an unconditional promise in the whole Bible. All that pertains to gospel grace respecting man's final destiny, will affect him in a propitious or unpropitious manner, according as he makes a good or bad use of the means which it affords him. On the other hand, it is acknowledged, that the promises of grace will eventuate in certain and unconditional salvation; but that this salvation will only be experienced by a certain chosen number, elected from the general mass of mankind. With neither of these sentiments, have we cordial fellowship. We believe them both to be erroneous, and unsupportable from the divine testimony.

Although it is readily granted that many conditional promises are found in the Bible, we believe it is carrying points much too far, to affirm that all are equally so. If scripture may be allowed to speak its own language; if it may receive the interpretation of language, that men would be disposed readily to allow any other book, we have full confidence that the decision of our subject will be in favor of unconditional promises. But we are aware of the grand objection to our subject. This is the probationary state of human life in the present world. But why do men assume doctrines, as established principles, to explain away the force of the divine testimony? Let us rather query, whether we have correct views of man's probationary state. Let us learn first what the scriptures teach on this subject, before we oppose it to other subjects, that appear plainly and expressly taught. That men are probationers for eternity, we are sensible, is one of the strong holds of the doctrine of endless misery. Many who have heard this often repeated from infancy, are now prepared to receive it, without examination, as sacred truth. Dr. Watts expresses it in a very striking manner, in the following lines:—

"Great God, on what a brittle thread  
Hang everlasting things;  
The eternal state of all the dead,  
Upon life's feeble strings."

To suspend matters of vast consequence

upon things greatly inadequate, or merely fortuitous circumstances, would always be thought to manifest a want of wisdom in man. The reflection, upon the face of it, appears equally unfavorable in relation to the divine economy, when applied to men as probationers for eternity. It is a question difficult for us to reconcile with the wise and good providence of God.—The vast concerns of eternity, to depend on the fickleness of the human will in its depraved state, the mere impulse of a few moments, must appear a very unequal and unaccountable contrast.

But we will not trouble the reader with further introductory remarks; we will introduce him immediately to one of the divine promises. The noted promise to Abraham, found in Gen. xxii. 16, 17, is well worthy of a place at the head of our scriptural evidences on the subject for which we are now laboring. "And he said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heaven, and the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies." In applying this text to our subject, we have two things to notice; first, the number embraced as the objects of the divine blessing; and, secondly, the immutability of the promise. The indefinite expressions, *as the stars of the heaven, and as the sand which is upon the sea-shore*, are figures of speech used to represent a very great multitude, and are most happily defined by a repetition of the same promise in the 25th chapter of the same book. "And I will perform the oath, which I swore unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Here we have a definite expression in relation to number. Had it been at our option, to have chosen language to express the idea of a complete universality respecting the objects of the divine blessing, we know not as we should have been likely to have said any thing more to our purpose than we find in the expression, *all the nations of the earth*.—And we are loth to believe the divine expression less significant than our own would have been, on a similar subject.

We are not insensible that the criticisms of the ingenious have been, and may in future be put in exercise to evade the force of these remarks. All the nations of the earth, it is sometimes said, may mean some of all the nations of the earth. The mere mercenary man might be pleased with such a definition of the word *all*, when applied to articles of property, that he should be called on to turn out for the payment of a debt; but if the debt was coming to him, he would be careful to teach the debtor that *all* meant nothing short of the whole. It is confidently believed that our honest brethren of different denominations, as well as ourselves, would pursue the same course as the mercenary man in the case last described, although some of us, by the instructions of conscience, would not adopt his former course. That we are correct in our remarks, will further appear, from the same promise expressed in Gen. xii. 3, where *all the nations of the earth*, are called *all the families of the earth*. Likewise, the last named expression is found in Gen. xviii. 14. If the opposing critic is not satisfied with these passages, we have one more on this point, to offer to his consideration.—It expresses the same promise, but with the phraseology a little varied. See Acts iii. 25. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall *all the kindreds of the earth* be blessed." To find one, then, not included among the number of the blessed in the seed of Abraham, one must be sought out, who does not belong to the "one blood," that is, the common composition of "all nations that dwell upon all the face of the earth; one that does not belong to any of the kindreds of the earth."

The blessing is such as we might expect from the seed of Abraham, which St. Paul in Gal. iii. 16, expressly names to be Christ. It is such a blessing as God is pleased to bestow on a world of sinners through his Son, who, in his life with man, went about doing good, and in his sufferings, *tasted death for every man*. It is such a blessing as the good tidings of the gospel bring—good tidings of great joy, which shall be unto all people.

We come now, in the second place, to the immutability of this promise. Here we approach a contested point, although it would seem nothing is more incontrovertible. The inquiry is now before us: Is the promise made to Abraham, conditional or unconditional? All will be willing to allow, that no condition is expressed.—If there be a condition, it must then be understood, except from the context, or the nature of the subject. In the context we find no intimation of conditionality. The expression in the text is one of the most positive kind. The oath of Jehovah, respecting what he will perform, ought to

put the subject beyond all dispute, in relation to its unconditionality. What honest and upright man would think himself honored, by having his positive and solemn promises interpreted, as some interpret the promise of God to Abraham? that when he had expressed himself under the solemnity of an oath, conditions should be understood, where no condition had been expressed? But the interpretation of the apostle Paul puts the matter beyond all dispute. It is found in the sixth chapter of his epistle to the Hebrews, beginning at the 13th verse. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing, I will bless thee: and multiplying, I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation, is to them an end of all strife: Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Here we learn that as an oath is the strongest test of human authority, God was pleased so to confirm his word. His object in doing this, was, that those who fled to him for refuge, might have "a strong consolation." This strong consolation rests in the immutability of his council, and what is immutable cannot be conditional. There is, therefore, no condition in the promise of a blessing to all the seed of Abraham, either expressed or rationally understood. Of course, we find one plain, unconditional promise of a universal blessing on the nations of the earth.

Our limits will not permit us to enlarge upon these arguments. Additional passages, to the same import, might be produced, all tending to establish the same point, to which the preceding remarks have been directed. But some explanation of what we understand by unconditional promises, may be proper, in closing this article.—We use the word *conditional* or *unconditional*, with reference to contingency or terms of stipulation, and not to state or being. When we say, God's promises are unconditional, we mean, they are certain of accomplishment; and that they depend not on terms to be fulfilled by men. But, in saying this, we would not be understood to affirm that he will accomplish them without means; nor that the means will be arbitrarily used; nor yet, that there is nothing future respecting man, depending on his present exertions. The affirmative of this, we believe to be true; notwithstanding we maintain that God has opened to us the plan of the Gospel which is founded on his unconditional promises. If a rich man resolves to build a house, the certainty of his erecting it, depends alone upon his resolution and ability. But if he resolves that he will build, on condition that another man will perform a certain portion of the labor, the building will fail of being erected, unless the man fulfil the stipulated condition. In the first case, if a workman fail in doing his duty, another will be employed in his stead; in the latter, if the workman fail, the work fails, because it rested wholly on the condition of his performing it. So with man, as the object to be effected by God's unconditional promises. If certain means seem to fail in accomplishing their ultimate object, we may expect others to succeed, and still others to succeed them in case of need, and so on till the end is finally and fully accomplished. But on the plan that salvation is purely conditional, when the present means fail, the object is lost, and the subject is ruined for eternity. He, who has all means at his command, and is acquainted with the inmost recesses of the heart, knows, we believe, how to fulfil his promises with perfect consistency with man's moral powers, although the certainty of their accomplishment should depend on his own ability and the veracity of his word. Let us not fear, then, to believe in his goodness, and to trust in the impartiality of his grace.

ANECDOTE. The following is the concluding part of a letter written in 1823, by the late President ADAMS, to Dr. BANCROFT of Worcester.

"I cannot conclude this letter without adding an anecdote. One of the zealous mendicants for contributions to the funds of the Missionary Societies, called on a gentleman in Haverhill, and requested his charity. The gentleman declined subscribing, but added, that there are in and about the town of—, nine Clergymen, ministers of nine Congregations, not one of whom lives on terms of civility with any others, will admit none other into his pulpit, nor be permitted to go into the pulpit of any other. Now if you will raise a fund to send missionaries to—, to convert these nine Clergymen to CHRISTIANITY, I will contribute as much as any man."

I am, Sir, with great respect and esteem, your obliged friend and humble servant,

JOHN ADAMS.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, JAN. 18.

THREE REASONS. We believe in the final salvation of all men because *first*, God, in the scriptures, has demanded the salvation of all men; because, *secondly*, he wills the salvation of all men, and because, *thirdly*, he has promised the salvation of all men.

1st, His demand. That God requires, or has demanded, the salvation of all men is most positively expressed in Isaiah xlv. 22. "Look unto me, and be ye saved, all the ends of the earth." There can be no doubt that this command of the Almighty is addressed to every rational creature embraced within the utmost limits of the earth;—hence, God requires every man to "be saved," or in other words, he demands the salvation of all men.

2d, His will. If God requires all men to "look unto him and (by this means) to be saved," it must be his will that all men should be saved; because his law could not require, in the first instance, what is not agreeable to his will. The fact that he makes a requirement, is, in itself, proof that he wills the execution of such requirement. His will is the law of the universe, and his commands are the expression of that will. Besides, the scriptures in various places are to the point, testifying I Tim. ii. 4. "God will have all men to be saved." Eph. i. 9, 15. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; (viz.) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Here it is expressly stated, that it is God's will to save all men and to gather all in Christ, a Saviour.

3d, His promise. God, who wills the salvation of all men, who has declared it to be his "good pleasure to gather together in one all things in Christ," has promised in Isa. xlv. 10. "My counsel shall stand and I will do all my pleasure." He, who has sent forth his word requiring all men to "be saved," has promised Isa. lv. 11,—"My word, that goeth forth out of my mouth, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And in the next verse after he commands, saying, "Look unto me and be ye saved all the ends of the earth." He adds, "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return—That unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." By the mouth of his servant David Psalm xxii. 27, he promises, that, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him."

Let honest men,—all who are willing to learn and to receive the truth, think of these things.

DRUNKENNESS. Erastus Hardwicke was one of the most generous and intelligent young men of his age. Even in childhood he manifested those traits of mental excellence which strengthened the hopes and raised highly the expectations of his parents and friends. As a scholar, none made more rapid progress than he. In college he was confessedly the first in his class, and when he graduated and left the University he carried with him the warmest commendations of the officers of the institution. As a student at Law he was industrious and successful, and when he entered the bar, his presence was hailed with enthusiasm by the legal fraternity of which he promised to be an exemplary and distinguished member. All who knew him, loved him and wished him all that prosperity to which his manly virtues were entitled.

"But ah! the fell destroyer came!" A brighter sun never opened a more promising day than that which shone upon the prospects of Erastus. But the sweetest hopes are often transient, and the fairest earthly prospects blighted. Naturally social and generous, he was led, unconsciously, into bad company. Vicious habits are contagious, and he is the most liable to become infected by them who least suspect the danger to which he is exposed. The social glass passed merrily around and gained, in frequency, the salutation of Erastus' lips. His friends foresaw, with fearful forebodings, the ruin to which he appeared to be hastening, and often addressed him with their kindest premonitions. But appetite is strong, and too few can maintain a timely resolution to resist it. The habit of intemperance, "grew with his growth and strengthened with his strength," until, in despite of his own resolutions and the advice and the warnings of his friends, he became entirely abandoned to the vice. As for the rest, yonder grave-stone, and a youthful widow, who frequently visits it, accompanied by two darling children, to drop the tears of unabated love over the mortal remains of

him whom once she most highly prized, will tell you how virtue and excellence are laid in ruins by that fell destroyer—*Drunkenness!*

"ORTHODOX TICKET." A pamphlet was recently published in Boston, by the orthodox, entitled "Result of Council," &c. which called in question the decision of the Supreme Court of Massachusetts that denied the right of churches to appoint religious teachers without consulting, or in opposition to the societies over which such pastor was proposed to be settled, and ended by "a direct call upon the citizens to redress their supposed grievances by an appeal to their powers as electors," exhorting them to organize an orthodox party, and to give their votes for no citizen for office who was not devoted to their purposes. This pamphlet was soon after ably and fully answered; but as that part of it which contained the appeal above named was looked upon as visionary and impudent, the reviewers passed it over with that single remark of contempt which its evil tendency deserved. It seems, however, by an article in the last Christian Register, that the call was more serious and may prove more effectual than was apprehended. The writer says that "within the last month he has seen (in Boston we presume,) what I trusted never to have seen in an independent American State, a ticket presented at the polls headed 'Orthodox Ticket!' Really it is time that freemen were awake when a direct and open attempt is made by the orthodox to organize themselves as a political party for the purpose of excluding people of other sects from places of honor and trust in the civil and judicial departments of our government.

"AN ORTHODOX NATION." We perceive by the National Intelligencer that the missionaries among the Cherokee Indians, have succeeded at last in their real designs, by creating a new nation and giving to it a constitution or form of government agreeable to their wishes. Among the provisions of the constitution it is declared, that none but the regenerate or church members shall participate in the government of the nation,—that "no person who denies the being of God, or of a future state of rewards and punishments, shall hold any office in the civil department of this nation." So there is now one orthodox nation in North America. Give the Societies which send their missionaries out to establish their dogmas among the Indians, the same power to deceive and control the civilized whites which they have over the wild and ignorant tenants of the forests, and it would not be long before the Constitution of the United States would be destroyed, and one made to take its place as anti-republican and exclusive as that which they have given to the benighted and credulous Cherokees.

NEW UNIVERSALIST CHAPEL. Measures are taking in Utica, New-York, (the celebrated field of Messrs. Finney and Beman's late notable operations,) for erecting, the ensuing season, a large and elegant Universalist chapel in that town. We presume a reaction has taken place in Utica.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

[In compliance with our wishes, Br. Street-er has done us the favor to send us the manuscript copy of his Sermon which he delivered in November last before the FEMALE SAMARITAN SOCIETY in Boston. Our readers will be instructed and edified by the perusal of it. It will not be possible for us to publish the whole this week, but shall conclude it in our next.]

## A DISCOURSE

Delivered before the FEMALE SAMARITAN SOCIETY, of Boston, on the Eve of the First Sabbath in November, 1827; by REV. R. STREETER, of Watertown.

Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall this, that the women hath done, be told for a memorial of her. MATT. xxv. 13.

The ministry of salvation by the Son of God, is a manifestation of pure and unmingled benevolence and grace. As a stream from an exhaustless fountain, it originates in the bosom of all perfectness; and as a light to our path-way, it emanates from "the Father of lights, from whom cometh down every good and every perfect gift." The personage by whom this "day-spring from on high hath visited us, to give knowledge of salvation by the remission of sins," is called in the scriptures, "the brightness of God's glory and express image of his person." As such, he shines on our benighted world, "to give light to those who sit in darkness and in the shadow of death, guiding their feet into the way of peace." He comes "with healing in his wings."

Jesus sent forth the heralds of his truth, as subordinate laborers in this ministry.—The leading object of their appointment was, to dissipate the clouds of error and the darkness of sin, by pouring in the sunbeams of life immortal upon the shadowy regions of the human mind. Still, there were incidents connected with the life, ministry, and sorrows of Christ, which were to accompany "the word of reconciliation." The reasons for this are obvious. There is an inseparable connexion between Christianity and its effects;

or, between the doctrine of Jesus, and those moral precepts with which it is attired and ornamented in the New Testament. And, as the foliage and fruits are to the tree on which they grow and flourish, so are the injunctions and effects of religion to the gospel of our salvation.—Hence, many remarkable occurrences and circumstances attending the establishment of the christian ministry, were to be related, through all time, as a demonstration of its divine origin.

One of the incidents to be declared "whosoever this gospel is preached," is alluded to in our text. It relates to a female, who "poured a box of precious ointment" upon the head of Him who was about to be "betrayed into the hands of sinners." But "the disciples" who witnessed this deed, misjudged it, and, in an unguarded moment, denounced it as the effect of over-heated zeal and religious prodigality. They calculated on the great good which might be done, by selling the ointment and giving the avails of it "to the poor." But, when Jesus understood their murmurings, he gave an explanation of the woman's offering, which, from their subsequent silence, we may presume was satisfactory. He taught them this sublime truth—that, morality and piety, munificence and religion, are constituent parts of a good life; and that whilst his followers were influenced by the spirit of his precepts and examples, they might administer to the necessities of the poor, and yet neglect no duty which they owed to him and his cause. Yes, the Saviour appears to imply that the female whose zeal and confidence led her to sacrifice "an alabaster box of" costly perfume for his burial, would also, on all proper occasions, contribute with corresponding liberality, to the support of the poor and the relief of the destitute. Indeed, is it not universally true that a living, christian faith is an admirable pre-requisite to works of charity; and these, in their turn, are evidence of a belief productive of good fruits? And the christian maxim is, "by their fruits ye shall know them."

From this view of the subject we may infer that, distinguishing examples of hospitality and kindness may be commemorated, in a manner corresponding with the magnitude of the good work which is wrought, or intended to have been wrought. To relate the truth concerning any humane Institution and its beneficial operations, is by no means incompatible with the simplicity and meekness, enjoined in the gospel. The object is not simply to publish sober facts, nor in the least to excite pride and vain-glory, in the performers. But the commemorating of those deeds of beneficence, contemplates more noble ends than those. It exerts a wonderful influence over readers and hearers. The light of good examples, is peculiarly warming and animating to the heart. The story of our Saviour's benevolence, sufferings, death and resurrection is productive of valuable consequences. The arduousness of the undertaking—the constancy of his friendship both to admirers and calumniators—and the unparalleled sufferings which he endured to execute the great plan of infinite wisdom and compassion, make serious and controlling impressions on the minds of thousands. In viewing this complicated scene—this crimsoned picture of our Redeemer's ignominy and glories, trials and triumphs, abasement and exaltation, the reader is frequently transported from pain to pleasure, and from terror to ecstasy. He is seized with unearthly sensations; for, this example of suffering love, possesses a kind of divinity and inspiration, which elevates the soul in alternate admiration and astonishment.

Similar effects, though in diminished degrees, follow less splendid exhibitions of human and divine kindness. This is what might be expected, since all benevolent actions partake of a common nature. The light of a taper is as the light of the sun, and a drop from the ocean, contains the essential properties of the vast fountain from which it is taken. In like manner, the impulse of love by which a poor man gives a cup of cold water and a morsel of bread to a famishing stranger, is of the same kind, with that quenchless flame, which prompted a Joseph to be compassionate to his offending brethren—the good Samaritan to have mercy on him who fell among thieves—and the Saviour to give his life a ransom for the world. Hence, not only are the efforts of individuals to be commended and commemorated, but all Samaritan Societies are to be regarded with similar approbation. They are very successful in systematic operations for charitable purposes. Their members combine together for definite objects, and mutually increase each other's love and ardor, as coals of fire burn brighter and give more heat, by being brought in contiguity.

Some benevolent Societies are preferable to others; as among good things there may be room for choice. There are some, the characters of which become endeared to the philanthropic heart, the moment they are presented in their true colors.—They are institutions adapted to the known conditions of our fellow-beings. The sufferings which they alleviate, are real and palpable, and such as may be mitigated, in a measure, by human means. The poor, afflicted sufferers, on whom their charities are bestowed and experiments of mercy tried, are within the circle of observation; so that beneficence may be graduated in such a manner, as to effect the greatest good. In these humane Societies, all may cheerfully co-operate. The heart being liberally disposed, this cause

will be espoused, whenever its nature and tendency are understood. Being instituted to meliorate the condition of the indigent, the sick, and dying, the process of this Society resembles the merciful labors of Jesus. He was preeminent for all works of compassion and goodness. He wept in the bitterness of sorrow, even for that ill-fated city, the impending judgements of which, it was not proper he should avert, by another miracle of favor. He was a merciful Physician of the body, as well as of the mind. When he sent forth his Apostles and seventy Disciples with the heraldry of salvation, he commanded them to devote miraculous attention to the indigent, the possessed, the dying, and the dead.

Indeed, the most plain and intelligible definition given of our holy religion in the scriptures, is altogether favorable to the religious character of these female associations. "Pure religion," says St. James, "is undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The language of Job is also appropriate in this place:—"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering, if his loins have not blessed me, and if he were not warmed by the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone."—(Job, xxxi. 19, 22.)

How great then must be the joy of those, who, with a consciousness of well-doing, can exclaim in the following language from the same author? "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor when he cried, and the fatherless, and him that had none to help. The blessing of him that was ready to perish came upon me: I caused the widow's heart to sing for joy. I put on righteousness and it clothed me; my judgment was as a robe and diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not, I searched out."—(Job, xxix. 11, 16.)

Such is the concurrent testimony of reason and revelation; and those whose exertions concentrate in these benevolent plans, have the approval of God and of all good men: yes, and the sparkling tears of joy and gratitude have they,—those pearls of great value,—shooting from the eyes of many, to whose well-being they have contributed. These are the fruits of genuine CHARITY; a principle of heavenly origin, whether manifested in a civilized or savage state. As this principle increases its influence in the human heart, it causes man to grow brighter and holier in the image of his Maker. Though at first, it is but a single ray from the eternal Sun of Love, still it glows and advances in the splendor of its source, till it throws a noon-day charm around its possessor.

While charity attempts not to do away the distinction between virtue and vice, love and hatred, she nevertheless inculcates forgiveness to enemies, as well as complacency to friends. "Charity never faileth." She is greater than her sisters, faith and hope; and is, emphatically, the loveliest ornament in the christian profession. Without charity, what are the riches, honors and attainments of the world?

What the boisterous professions of godliness or the crocodile tears of affected sympathy and pity? What are learning, knowledge, eloquence, and gifts of prophecy? They are "as sounding brass or tinkling cymbal," the chaff without the wheat—the shadow instead of the substance. Charity consecrates all other endowments. Her light is irradiating, regular, and blissful. It is not like that of the glow-worm, whose luminous appearance is visible only in darkness; nor is it like the sky-rocket, which mounts on high with noise and celerity, increasing in dazzling brilliancy, till it makes its zenith.—then, explodes in the air above, and falls in rough and scattered fragments to the earth. It is rather like the SUN, rising by imperceptible degrees to enlighten and bless the abodes of men—dispensing the beams of light and joy, health and comfort, hope and happiness. Its benefactions are as voluntary as they are valuable, and as cheerfully bestowed as they are cheering to the hearts of needy recipients.

Charity does not fold her arms in apathy and stand waiting for screaming importunity to wrest a favor from iron-hands;—but she bestows unsolicited mercies, when means and circumstances will permit. She regards with true commiseration, the poor, the unfortunate, the afflicted, though secluded from the gaze of the multitude. Instead of waiting for objects of pity to come crawling or hobbling along in the humiliating suit of beggary, she goes in search of them. As an angel of mercy, charity prefers visiting the cottages of the indigent and the chambers of the sick and dying, "in the spirit-stirring power of relief," rather than the palaces of kings and nobles, where idle sycophants, "clad in soft raiment," bask in the sun-shine of princely favor.

Remembering the saying of the Lord Jesus, "It is more blessed to give than to receive," charity distributes bread to the hungry, raiment to the naked, and comfort to the afflicted, with cheerfulness

To accomplish her objects, no means are left unemployed—no exposures esteemed too great. She meets embarrassments—braves dangers—surmounts difficulties, and rejoices in the felicity which she has been the means of producing. She is impartial as well as liberal; and her Societies are organized on a scale, whose level is as far above the dividing walls of sectarianism, as Christianity is above bigotry and superstition, and the worst heterodoxy her eye detects, is an avaricious heart and a parsimonious hand. Her bounties are not limited to sufferers of any particular communion or faith. With true Samaritan compassion, she rushes to the stranger, weltering in his gore, or the non-professor, writhing with a burning fever, and proffers the kindest services of humanity, without inquiring at what altar he was wont to pay his devotions. And yet the merciful smiles of charity, will necessarily first light on the nearest objects around, and from thence extend to those more and yet more remote, till the boldest efforts of beneficence, glide into benevolent wishes and desires. But where the ability and means of doing good, are unavoidably limited, the virtue of action is graduated on a scale, corresponding with a willingness of mind. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Hence, the solicitation of annual contributions from the humane and affluent, is both modest and reasonable. It is not the meanness of beggary, nor the insolence of a majestic command; but the earnestness of humble entreaty. It is simply stretching forth the hand, labelled with these words of the wise man: "He that hath pity on the poor lendeth to the Lord; and that which he hath given, He will repay again." Prov. xix. 17. At the same time gently whispering in the ear,—"But who so hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." John iii. 17, 18. Yes, and all who cast into the Treasury of this "Female Samaritan Society," whether by mites or in abundance, may have the pleasure of assurance, that their contributions will be sacredly devoted to the best and noblest objects of humanity and religion. For, this Society not only imparts the blessings of health, and comfort, and joy to thousands whose lines are cast in unpleasant places, but it excites the feelings of generous sympathy in the community, and gives direction and effects to many benevolent intentions, which, were they left to individual exertion, would become feeble, scattered, and ineffectual. In imitation of so good an example, several kindred Societies have been organized in neighboring towns, and many more are in contemplation.

[TO BE CONTINUED.]

FOR THE CHRISTIAN INTELLIGENCER.

## COMPENSATION.

There are certain persons spoken of in scripture as having already attained to the resurrection state. Enoch, Abraham, Isaac, Jacob, Moses and Elijah, under the old dispensation, and Jesus Christ under the new. "Enoch was translated that he should not see death—before his translation, he had this testimony, that he pleased God." Heb. xi. 5. Jesus acknowledges that Abraham, Isaac and Jacob were already enjoying the resurrection state, in his argument in proof of this doctrine addressed to the Sadducees.—Did they not receive this mark of favor for their faith, and as a compensation for the promise of inheritance made to them by God? Does not Paul imply this, in the xi. chapter of Hebrews? "These all died in faith, not having received the promises—wherefore God is not ashamed to be called their God: for he hath prepared for them a city." What "city" or equivalent is this and where is it given them? Was not Moses compensated for the extraordinary trials he endured with a stiff-necked and rebellious people, by an immediate enjoyment of the resurrection state? May not the same be said of Elijah? Does not Paul seem to expect some such compensation when he says, "That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death; if by any means I might attain unto the resurrection of the dead?" Let each one address these queries to his own mind and abide by the answers, let it favor what doctrine it will, whether of entirely present or some future compensation for being faithful unto the end under peculiar trials.

J. W. H.

TO CORRESPONDENTS.

We have received a communication from "Restorationist," and another from "B."—Both are very long, and it is impossible for us to find room for either this week. We shall take some leisure opportunity to look them over, and if, in our opinion, they shall be likely to prove acceptable and useful to our readers generally, we shall give them a place as soon as possible. We fear now, however, that one of them would be the means of producing a certain controversy, which we are particularly anxious to avoid.

A Communication from Montville is received and shall be attended to next week. Several other articles are on file, which must wait our convenience.



## THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."  
GARDNER, FRIDAY, JAN. 18, 1828.

**SEAT OF GOVERNMENT.** We understand that the Committee to whom was referred so much of Gov. Lincoln's Speech as related to the subject of the seat of government, reported on Monday last in favor of making appropriations in land for the erection of the public buildings on the site selected in Augusta by the Governor and Council in June last.

A petition has been presented to Congress from a citizen of Tennessee, asking the attention of the Government to a new invention of his. It is a steam-boat calculated to eject a constant stream of fire on all sides, which being thrust among an enemy's fleet would set his ships on fire without sustaining any injury herself. The petitioner thinks that it would effectually protect our harbors from the attacks of an enemy.

**CLAY AND JACKSON.** Mr. Clay has just published a pamphlet vindicating himself at length, by various testimonies, against the charge indirectly brought against him by Gen. Jackson of proposing to make the latter President at the last election providing Gen. J. would appoint him Secretary of State. Among the documents he presents the public is a letter from Lafayette asserting that in December previous to the election, Mr. C. declared frankly to him, that as Mr. Crawford, who was his first choice, was so infirm that he could not probably be able to discharge the duties of President, he should be obliged to vote either for Adams or Jackson, and that he should never in any event vote for the latter, but should greatly prefer Mr. A. to Gen. J. He writes with much spirit and resists indignantly the accusation preferred against him by Gen. J. asserting that it is both false and malicious. We should not be surprised if these unpleasant and degrading difficulties should result in a duel between Mr. Clay and Gen. Jackson; they are both acquainted with the pistol.

**COUNTY CONCERNS.** Hon. Joshua Gage has been re-elected Treasurer of this County. Twenty out of twenty-nine towns in the County either made no returns, or informal ones, of the votes given in them.

The Court of Sessions for this County have extended the limits of the jail yard so far as to embrace every town in the county.

The same court on application of Frederick Allen Esq. of this town, and other members of the Kennebec bar, have unanimously ordered the erection of a new court house for the use of this county. The funds of this county are such as to require no additional tax on the people in order to erect the building. The present house was erected in 1800.

**OUTO.** We notice by a list of the members of the Ohio Legislature, given in a late *Ohio State Journal*, that there is not one member of the senate, and only two members of the house, who were born in that State.

Thirty seven members are natives of Pennsylvania, and twenty-five were born in New-England. The President of the Senate and the Speaker of the House originated in New-York. Twenty members are natives of Virginia.

**NEW BRIDGE.** A bridge is about being erected across the Androscoggin river, between Turner and Leeds, in the direction of the County road from Augusta to Paris. A bridge at or near that point has long been a desideratum, and we trust the enterprising proprietors will build a good one and derive a profitable interest from the travel which must centre there.

**A reward asked for patriotism.** In looking over the Journals of our Legislature, we notice "a petition presented by Dummer Sewall Jr. of Chesterville, praying for a grant of land on account of his being the first child born in that town!" Verily this man, by being born in Chesterville, must have rendered the state essential service, and deserves a generous slice of our public (disputed) territory on that account. Qu. If this claim is granted, will not some one of the deceased *Norridgewocks* arise to dispute the title of Mr. Sewall to the land, averring that he was born within the limits of what is now Chesterville, some hundreds of years ago? The next thing we shall hear of, probably, will be, a petition from some person claiming a salary of five hundred dollars per annum on account of his running against one of Don Quixotte's wind-mills without beating his brains out.

The great Pennsylvania Convention, which met in Harrisburg on the 4th inst. nominated John Quincy Adams for President and Richard Rush, Secretary of the Treasury, for Vice President, to be supported at the next election. The Convention also nominated 28 gentlemen for electors favorable to those candidates. Six of the gentlemen proposed as electors for Mr. Adams were electors in 1824 and voted for Gen. Jackson. Another

Convention, as numerous attended, was held at the same place on the 8th inst. and nominated Gen. Jackson for President, and 28 gentlemen for electors friendly to the General.

Electors of President have also been nominated in Vermont, Kentucky, Ohio, Georgia, and we believe in some other states.

A meeting is to be held in Portland on the 27th inst. friendly to Mr. Adams, to take measures to promote his interests in Maine. Electors will probably be nominated at that time.

It is said that Mr. Chilton, the Jackson candidate, has been elected from the district in Kentucky lately represented by Dr. Young.

The 8th of January has been celebrated this year much more generally than it ever was before, in various parts of the U. S. It is the day on which the British were beaten by the army under Gen. Jackson, at New-Orleans, directly after the negotiation of peace between this country and England.

We have received the first number of the *GENIUS OF TEMPERANCE*, a new paper just commenced in Hallowell, and edited by Rev. P. Crandall of this town. The cause to which this paper is devoted is a good one and we wish it an extensive circulation.

We have also received the first number of a new paper in Wiscasset, called *THE CITIZEN*. It is well printed and bids fair to be a useful journal.

The following remarks are taken from the late Message of Gov. CLINTON, of N. York. We recommend a careful perusal of them to those persons, who, as Gov. C. says, are "apt to confine an estimate of the benefits" of canal navigation, "to an excess of income above the interest of expenditure." It is true, we have not in contemplation in this State, any works of internal improvement of such magnitude as that alluded to by Gov. C. yet his observations are equally applicable in principle, to all works of a similar nature—the difference is only in the amount of benefit.

"Artificial navigation was established for the public accommodation; for the conveyance of articles to and from market; and revenue is a subordinate object. It was never intended, as a primary consideration, to fill the coffers of the state, but to augment the general opulence; to animate all the springs of industry and exertion, and to bring home to every man's door an easy and economical means of access to the most advantageous places of sale and purchase: And to narrow down this momentous and comprehensive subject to a mere question of dollars and cents, is to lose sight of the great elements of individual opulence, of public wealth and national prosperity: It excludes from consideration, the one hundred millions of dollars which have in all probability, been added to the value of real estate, the immense appreciation of all the products of agriculture and fabrics of manufactures, which were formerly shut out in a great degree, from market—the solid and extensive establishment of inland trade—the vast accession to our marketable productions—the unbounded encouragement of our marine navigation and external commerce—the facility, rapidity and economy of communication—the creation of a dense population, and the erection & increase of villages, towns and cities, and the most efficient encouragement of agriculture and the arts, by a cheap supply of materials for fabrics, and of markets for accommodation. But if we were to overlook these important considerations, and confine ourselves to the mere question of revenue, we will see enough to convince the most sceptical, that immense pecuniary benefits must flow from new channels of hydraulic communication with the Susquehanna, the Alleghany, the St. Lawrence, and the auxiliary connecting waters.

"I therefore do not hesitate to renew, in the most earnest manner, my recommendations in favor of the leading objects of internal improvement, which I have heretofore had the honor to present for your favorable consideration. The means of the state are ample—her resources great—her credit equal to any emergency. Every day adds to her wealth, and every avenue of communication will augment her ability to expand her fame. The constant and progressive increase of canal revenue, and the correspondent diminution of the debt, will in a few years produce a total extinguishment, enable at an early period a reduction of interest, and finally enhance to an extent beyond any reasonable demand, the ability of the state to undertake and consummate all needful improvements. And, if patriotism still support its ascendancy—if glory has not lost its incentives—if philanthropy retains its due weight, you have every inducement to act promptly and favorably, fearlessly and efficiently in the prosecution of these transcendent interests."

## FOR THE EASTERN CHRONICLE.

**A curious Fact.** A grey squirrel having been caught when quite young, was brought up with a cat, and from continual habits of intimacy, they acquired a great mutual affection.

After a separation of a month or six weeks, the squirrel manifested the greatest symptoms of joy at seeing his old friend again; he licked her from head to tail, and expressed his pleasure by running and jumping about her. They are perfectly good friends, though the cat being less nimble, is sometimes rather annoyed by the rough play of the squirrel.

This is a remarkable instance of the proverbially sanguinary nature of the feline species yielding to the power of habit.

The above is strictly true, and the cat and squirrel are now living. H.

## CONGRESSIONAL.

On the 8th inst. in the House of Representatives of the U. States, Mr. Hamilton proposed that an artist should be employed to paint a picture of the battle of New-Orleans, to be placed in the Rotunda of the Capitol. He contemplated having Washington Alston employed. Mr. Ingersoll spoke favorably of Mr. Trumbull; but wished the decision should be general as to the artist. Mr. Dwight wished the resolution should embrace the battles of Bunker-Hill, Monmouth & Princeton, and the attack on Quebec. Mr. Storrs wished that paintings of Naval Victories should also be provided for. The subject was not decided.

Mr. Kremer suggested that another painting should be placed alongside the victory of New-Orleans, representing the meeting of the Hartford Convention. This was probably intended for wit by Mr. K—but Mr. H. it is likely considered it ill-timed and clumsy.

On the 9th inst. the question was taken on the amendment, proposed by Mr. Storrs, and decided in the negative. Ayes 80. Noes 99. The question was then taken on the amendment of Mr. Dwight, and negatively.—Yea 83, Nays 107.

Mr. Everett then moved to amend the resolution (of Mr. Hamilton) so as to read as follows:

"That the Committee of the House of Representatives on the Library be instructed to inquire into the expediency of taking suitable measures, at this time, to procure a series of historical paintings for the empty pannels of the Rotunda."

Mr. Randolph said, that he should vote against the amendment. "In justice to myself (said Mr. R.) as possessing the slightest possible pretension to the character of a man of taste, I protest against the whole of the paintings; and as the pieces of the great masters of art have, among the *cognosciti*, acquired a sort of *nom de guerre*, so ought, in his opinion, the picture of the Declaration of Independence to be called *the Shin-piece*; for, surely, never was there, before, such a collection of *legs* submitted to the eyes of man."

Mr. Everett's motion was negatively—87 to 108.

Mr. Stewart then moved the following amendment to Mr. H.'s resolution, to come in after the word New-Orleans, viz. "battle on Lake Erie, and such other subjects as they may select, to fill the four vacant pannels in the Rynduo." Negatively—85 to 108.

Mr. Randolph moved to refer the subject to a select Committee instead of the Library Committee, who understood books, but might not understand paintings.

Mr. H. had changed his mind as to the Library Committee, (they had voted to paint other victories also,) he would not put the lamb to nurse the wolf!

Mr. Everett's gratitude, as one of the Committee!

Mr. H.'s exclusive resolution was then negatively—98 to 103.

If the proceedings on the above subject are from patriotic motives, as is to be presumed, they are well: but if from party spirit, they are to be lamented.—[*Boston Palladium*.]

**LATEST FROM ENGLAND.** No further intelligence had been received at the departure of the Napoleon, from Turkey or Greece, of course the first effects of the battle of Navarino upon the Turkish government were not known. Much solicitude regarding this subject, as might naturally be expected, existed in England. The King of France had manifested his satisfaction at the success of his force, in conjunction with his allies, on that occasion, by a liberal bestowment of honors upon his own officers, and those of the other squadrons engaged.

The French elections were going on with great spirit; and notwithstanding the pains that were said to have been taken by the government to secure the return of ministerial members of the Chamber of Deputies, the results were greatly against them as far as was known. In Paris the whole opposition ticket were elected; and from those of the provinces which had been received, a very large majority of the members chosen were of the same description.

**Turkey and Greece.** London, Nov. 22. The following is an extract of a letter received this morning at Lloyd's, from its Agent at Leghorn, dated Nov. 9. We think the statement exceedingly improbable:—

It is reported to-day, that the Turks at Navarino fired from their forts upon the Combined Fleet, on leaving the harbor, and sunk three ships of the line and six frigates.

Each day that elapses, without the arrival of any fresh intelligence from the Mediterranean or from Constantinople, naturally augments the public anxiety, while it affords an ample scope for the promulgation of every description of rumor. Up to the moment of going to press, no despatches had reached either the Foreign Office or the Admiralty, and it is only a thrice told tale to add, they are hourly expected. With respect to the reports that are in circulation, besides the letter from Lloyd's Agent at Leghorn, which we have elsewhere noticed, there is another founded upon letters from Berlin of a recent date, which mention that "war was considered as inevitable." "Austria," we are further told, upon the same authority, "is making great preparations; and Prussia had agreed to furnish Russia with 50,000 auxiliary troops, for which she is to receive as a compensation, some part of Poland." We allude to these things, not to give them accredited currency, but to put upon record the idle gossip of the day.—*Courier*.

The statement that no news has arrived, must be understood as wiping away the authority of many rumours that have been in circulation; as that the batteries of Navarino had fired upon the allied fleet when retiring from the harbor, and sunk some of the chief ships. Probably, had it as accurately suited the purpose of those who invented this report, they would have asserted that the ships had sunk the batteries! We can state, however, upon certain information, the arrival of a person in England, who saw our fleet coming out of the harbour.

**France.** PARIS, Nov. 20. "The revolutionary journals, (for the language which they held this morning does not deserve another name,) announce that serious disorders took place yesterday morning in the quarter of St. Denis. In truth they know it very well, for it is their work. The evening had passed very quietly, and the authorities had suffered

the fumes of the short and noisy joy of liberalism to evaporate. The troops only appeared on consequence of an attack committed upon a citizen, who, being pursued by the desperadoes, took refuge in a guard house, where he demanded protection. The guard house was besieged by the rioters, who barricaded themselves, and violence was necessary to force the barricades and deliver the corps de guard. It will be seen in our article Paris, and in the sequel by the narrative of the events, what measures were necessary to re-establish order in that quarter, the only one where it was seriously interrupted, for the disorders committed in the Place Vendôme were immediately repressed by the arrest of the rioters. And what are the causes of these troubles? What are the instruments of them? The Journal Debats has undertaken to inform the Constitutional. This journal, which recognizes by the name of the elect of liberalism, the stillness of the bargain which it signed as the price of the nomination of only one of its friends, is already out of humour. "This evening," it says, "about twenty ragged wretches were seen running about the street, with torches in their hands, and mingling with the names of the deputies of Paris, cries of—*Long live the Emperor!*"

PARIS, Nov. 19. Dupont (de l'Eure,) M. Lafitte, Casimir Perrier, Benjamin Constant, de Schonen, Ternaux, Royer Collard, and Baron Louis, were yesterday proclaimed Deputies to Paris. It would be difficult to give an idea of the acclamations of the joy excited by this memorable victory. In the evening a multitude of electors and citizens collected in the streets and congratulated each other, and gave way to joy the most lively, but at the same time, dignified and proper. All the ministerial candidates were rejected with disdain. At Paris they did not obtain a single nomination, and all the constitutional candidates were elected at the first scrutiny by an immense majority. If we recollect the votes the minister calculated he might command, through fear, or from the voters being public functionaries, or in public situations, we shall find that he has not even had as many votes as he thought he might command.

Nov. 20. Yesterday, many of the streets of Paris were completely illuminated. Some barricades have been erected at the end of the St. Denis, and from these stones and peters were thrown, and pistols and guns were fired. The military were enabled to disperse the crowd without making use of their arms.

**EFFECT OF FRIGHT.** In crossing one of the ferries of this city on Friday, by carelessness and accident, the ferry-boat ran down a raft towed by a yawl with four negro men in it. The wheels of the steam-boat were stopped as soon as possible, but the yawl was jerked under the bow by the shock of the raft. One of the men saved himself on the raft; another was hove by the surge of the boat flat upon deck like a falling sturgeon; a third caught by one hand on the gunwales and was held to the boat by the passengers; and the fourth disappeared with the yawl under the wheel, from which he was soon hauled out. On mustering the party after the accident, which was really dreadful for the moment, the number of persons saved from imminent destruction was found to be correct. Including the one sensible, a half-drowned rat on the raft, the whole four were discovered to be safe.—The only difficulty remaining was to account for the *white man*, who was missing, and who was said to be seen by several gentlemen in the ferry-boat, who anxiously inquired after him. On examining the case, however, and the terror of the black fellow subsiding, their natural visage returned, and the *white man* and *mulattoes* were found to be no other than the ebony colored sons of Africa, whose near approach to the fraternal embrace of a steam-boat wheel had so blanched their dingy hues with fear, that half a dozen of us were ready to take out "corporate oaths," that at least one of the pale-faced spectres was a "lily-livered loon," and some of the others quarter breed if not seven-eighths Merino.—*N. Y. Statesman*.

**MR. WEBSTER.** Private letters from Washington state that Mr. Webster had been ill for a week previous to his departure for N. York, and he did not leave his house during the whole time. "He has a cough," says one letter, "which I should not like to have, and which, if not soon cured, I think will prove dangerous." Mrs. Webster still remains dangerously ill at New-York and her disease is of a peculiar nature, which baffles the skill of the physician and renders her friends very anxious for her recovery.

A report is in circulation at the south, that Ferdinand has acknowledged the independence of South America, but no authority is given for it and the news by the Napoleon is silent on the subject.

**KEENE, N. H. Jan. 11.**  
**Melancholy.**—A son of Mr. Calvin Bryant, of Swasey, was killed on Monday last, aged 6 years. The lad, in company with his brother started for school, when, recollecting the cows had not been turned out of the yard, he went back for that purpose. In getting over an old fence, it appears he fell, and a large stick struck him on the back of his head.

We learn that a young man by the name of Chase, from Pepperell, Mass. died of intoxication in Winchester, on Monday last.—The circumstances, as far as we can learn, were these:—He had got intoxicated on wine and eggs, to such a degree that he was refused any more, but took the opportunity, while the bar tender was out, and seized a bottle of wine containing about a quart, drank it all, and died in 7 or 8 hours after.

The Editor regrets to be under the necessity of withdrawing his appointment to preach in Readfield next Sabbath.

**MARRIED.**  
In Farmington, Mr. Z. T. Milliken, to Miss Anna Norton Butler, and Mr. Asa Abbott, to Miss Elizabeth Mayhew Butler, daughters of Edward Butler, Esq.

In Lewiston, by Dan Read, Esq. Mr. Wm. Webster of New-Gloucester, to Miss Patience Read, of the former place, and Capt. Barton Anderson, to Miss Huldah Anderson, both of Lewiston.

In New-Haven, Mr. Norris E. Candee, to Miss Sarah Maria Fowler.

## DIED.

In Augusta, much lamented, Dr. Joel R. Ellis, aged 49.

In Cambridgeport, Mr. Marshall Kimball, aged 22.

In Ellsworth, Luther Jordan, aged 14.

In Surry, Mr. P. R. Austin, aged 23.

In Trenton, Mr. John King, aged 60.

JUST published by DORR & HOWLAND of Worcester, and for sale by GLAZIER & CO. Hallowell, and P. SHELTON, Gardiner, the 3d edition of the

**COLUMBIAN CLASS-BOOK;** consisting of Geographical, Historical and Biographical Extracts, compiled from authentic sources, and arranged on a plan different from any thing before offered to the public. Particularly designed for the use of schools. By A. T. Lowe, M. D.

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Biographical sketches of Washington; The river Gauges; Ancient Pompeii; Of Egypt; Sect. 2. Of the dress of the Egyptians, do 3. Of their government, &c. do 4. Of their diversions, &c. do 5. Of their religion, &c. do 6. Of the climate of Africa, the Nile, and the pyramids of Egypt; Character and manners of the Indians west of the Mississippi; Sect. 2. The Indian canoe, do 3. Indian mode of taking the Buffalo, do 4. Specimens of Indian eloquence; Speech of Logan to Lord Dunmore, governor of Virginia; Speech of Cornplanet to General Washington; Extract from a Sachem's Speech to his people, &c.; Speech of an Indian Chief to General Knox; Generosity and tenderness of an Indian Chief; The Corsair; Biographical sketch of Franklin; Lake Asphalites; Siege and destruction of Tyre; Biographical sketch of Newton; Of Guinea; The winter evening; Biographical sketch of Johnson; Death of Socrates; Of Holland; Sect. 1. Of the Persons of the Hollanders, do 2. Of their houses, &c. do 3. Of their mode of travelling, do 4. Of Amsterdam, Rotterdam, Hague, &c.; Battle of the Nile; Death of Archimedes; Description of a thunder storm; Grand divisions of the earth, Sect. 1. Europe, do 2. Asia, do 3. Africa, do 4. America, do 5. New-Holland; Destruction of Carthage; Capture of Quebec; Volcanic mountains, Sect. 1. Cotopaxi, do 2. Etna, do 3. Vesuvius, do 4. Hecla; Leonidas' address to his countrymen; do Answer to the Persian Ambassador, do Pathetic farewell to his wife and family; Fort William Henry; Massacre at Fort William Henry; Gibraltar; Biographical sketch of Demosthenes; Of New Zealand, Sect. 2. Of their dress, do 3. Of their war dance, music, &c. do 4. Of the treatment of their enemies, do 5. Of their religion and conduct towards their dead; Lapland; Destruction of Rome by the Gauls; Temple of Fame; Great Wall of China; Great African Desert; Expedition of Burgoyne; Russia; Lycidas; The river Amazon; Destruction of Jerusalem; Of Onitche; Extract from the Episode of Naus and Euryalus; Brief sketch of the American revolution; Biographical sketch of Cicero; Hyson to the Sun; Description of the White Hills in New-Hampshire; Terra del Fuego; Anecdotes of Alexander the Great; The Cobbler; Battle of Pharsalia and death of Pompey; Biographical sketch of Hannibal; Eternity of the Supreme Being; Of Mines, ect. 1. Diamond mines, do 2. Gold and Silver mines, do 3. Quicksilver mines, do 4. Iron mines, do 5. Tin, Copper and Lead mines, do 6. Coal mines, do 7. Felling Colliery; The Last Day; Mountains; Rivers and Cataracts; The Ocean; Conclusion, containing a brief view of the Universe.

## RECOMMENDATION.

From the Rev. Leonard Woods, D. D. of the Theological Seminary, Andover.

"Dear Sir, I have attentively examined the Columbian Class-Book, and am well satisfied that the plan is judicious and well executed, and that a school book, containing such a variety of useful information exhibited in so interesting a form, will be an addition to the advantages already enjoyed by American youth. Should you proceed to publish the book, as I hope you will, I should have no doubt of its gaining, in due time, an extensive patronage among the instructors and friends of the rising generation. With the sincerest wishes for your success in this effort to promote the education of our youth, I am, dear Sir, yours, very respectfully,

LEONARD WOODS.

"Andover, July 5, 1824.

"Dr. A. T. Lowe,"  
The Columbian Class-Book is handsomely printed and well bound—contains 354 pages, 19mo., with plates, and is sold at the low price of 75 cents single and \$7.50 per doz.

January 18. 3

**GOODS' STUDY.** 50 Sets Goods' Study of Medicine, new edition, with side notes. 300 BRIDGEWATER COLLECTORS 17th edition, just received and for sale by GLAZIER & Co. Booksellers, Printers and Book-binders. Hallowell, Jan. 16. 5

**COW LOST.** Strayed from the possession of the subscriber, on Tuesday the 15th inst. a small red Cow, supposed to be upwards of ten years old. It is thought she might have strayed somewhere in the vicinity of Augusta, as she was formerly owned there. Whoever will return said Cow, or give information so that she may be recovered, shall be liberally rewarded. E. DILL, Jr. Gardiner, Jan. 15. 3

**SHERIFF'S SALE. KENNEBEC, SS.** January 12th, 1828. Taken on execution and will be sold at public auction on Saturday the sixteenth day of February next at two o'clock, P. M. at the Store of Jonathan Young in Pittston,—All the right in equity which Benjamin Puffer of Pittston has to redeem a lot of land lying in said Pittston, mortgaged and bounded as follows: Westerly on Eastern River, Northerly by land of John Little and Levi Moody, Easterly by land of Leonard Cooper, Southerly by land of David Glen, containing about one hundred and thirty-six acres, with the buildings thereon.

JOSEPH YOUNG, Dep'ty Sheriff.

**NOTICE** is hereby given that the subscriber has been duly appointed Executor of the last will and testament of Nathan Bridge, late of Gardiner, in the county of Kennebec. Esq. deceased, testate, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of the said deceased, are desired to exhibit the same for settlement, and all indebted to said estate, are requested to make immediate payment to JOSEPH B. BRIDGE, Executor. Gardiner, Dec. 10, 1827. 3

**MAINE STATE LOTTERY, FOURTH CLASS,**

FOR THE ENCOURAGEMENT OF STEAM NAVIGATION, TO BE DRAWN IN PORTLAND, January 28.

## SCHEME.

1	Prize of	\$8000
1	"	1,000
1	"	500
1	"	250
1	"	200
1	"	140
14	"	100
36	"	20
72	"	10
432	"	4
3780	"	2

Tickets, \$2; Halves, \$1; Quarters, 50 cts. for sale at

P. SHELTON'S LOTTERY OFFICE, GARDINER. January 18.

**BOOK AND JOB PRINTING,** EXECUTED in the neatest manner, and with despatch, at the *Intelligencer* Office.



## POETRY.

## THE HUSBAND'S AND WIFE'S GRAVE.

BY RICHARD DANA.

Husband and Wife! no converse now ye hold,  
As once you did, in your young day of love,  
On its altar, its anxious hours, delays,  
Its silent meditations, its glad hopes,  
Its fears, its impatience, quiet sympathies;  
Nor do ye speak of joys assured, and bliss,  
Full, certain, and possessed. Domestic cares  
Call you not now together. Earnest talk  
On what your children may be moves you not.  
Ye lie in silence, and an awful silence!

Is not like that in which ye rested once,  
Most happy—silence eloquent; when heart  
With heart held speech, & your mysterious frames,  
Harmonious, sensitive, at every beat  
Touched the soft notes of love.

Stillness profound,  
Insensible, unheeding, folds you round,  
And darkness, as a stone, has sealed you in.  
Away from all the living, here ye rest.  
In all the nearness of the narrow tomb,  
Yet feel ye not each other's presence now.  
Dread fellowship! together, yet alone.

In this thy prison house, thy grave, then, Love?  
And doth death cancel the great bond that holds  
Communion spirits? Are thoughts that know no  
bounds.

But, self-inspired, rise upward, searching out  
The Eternal Mind, the Father of all thought—  
Are they become mere tenants of a tomb?  
Dwellers in darkness, who th' illumined realms  
Of uncreated light have visited and lived?  
Lived in the dreadful splendor of that throne,  
Which One, with gentle hand the veil of flesh  
Lifting that hung 'twixt man and heaven, led  
To glory?—thence, before which even now  
Our souls, moved by prophetic power, bow down  
Rejoicing, yet at their own natures awed?

Souls that Thee know by a mysterious sense,  
Thou awful, unseen presence—were they quench'd,  
Or burn they on, hid from our mortal eyes  
By that bright day which ends not, as the sun  
His robes of light flings round the glittering stars?

And with our frames do perish all our loves?  
Do those that took their root and put forth buds,  
And their soft leaves unfolded in the warmth  
Of mutual hearts, grow up and live in beauty,  
Then fade and fall, like fair unconscious flowers?  
Are thoughts and passions, that to the tongue give  
speech.

And make it send forth winning harmonies—  
That to the cheek do give its living glow,  
And vision in the eye do send intense  
With that for which there is no utterance—  
Are these the body's accident, 2—no more?—  
To live in it, and when that dies, go out,  
Like the burnt taper's flame?

A voice within whispers that startles, word!  
"Man, thou shalt never die!" Celestial voices  
Hymn to our souls; according harps,  
By angel fingers touch'd when the mild stars  
Of morning sang together, sound forth still  
The song of our great immortality!  
Thick clustering orbs, and this our fair domain,  
The tall, dark, mountains, and the deep-toned seas,  
Join in this solemn, universal song.

—O, listen, ye, our spirits; drink it in  
From all the air! 'Tis in the gentle moonlight;  
'Tis floating midst day's setting glories; 'Night,  
Wrapt in her sable robe, with silent step  
Comes to our bed and breathes it in our ears:  
Night, and the dawn, bright day, and thoughtful eve,  
All times, all bounds, the limitless expanse,  
As one vast mystic instrument, are touch'd  
By an unseen, living Hand, and conscious chords  
Quiver with joy in this great jubilee.

—The dying heart it; and as sounds of earth  
Grow loud and distant, wake their passing souls  
To mingle in this heavenly harmony.

Why is it that I linger round this tomb?  
What looks it off? Dost that cumber'd those I mourn.  
They shroud it off and laid aside earth's robes.  
And put on those of light. They're gone to dwell  
In love—their God's and angels'. Mutual love  
That bound them here, no longer needs a speech  
For full communion: nor sensations strong,  
Within the breast, their prison, strive in vain  
To be set free, and meet their kind in joy.

Changed to celestial, thoughts that rise in each,  
By nature's new, impart themselves through silent,  
Each quick'ning sense, each throbbing of holy love,  
Affections sacrificed, and the full glow  
Of being, which expand and gladden one,  
By union all mysterious, thrill and live  
In both immortal frames!—Sensation all,  
And thought, pervading, mingling sense and thought!  
Ye pair'd, yet one I wrapt in a consciousness  
Twofold, yet single—this is love, this life!

Why call we then the square-built monument,  
The upright column, and the low laid slab,  
Tokens of death, memorials of decay?  
Stand in this solemn, still assembly, man,  
And learn thy proper nature; for thou see'st,  
In these shaped stones and letter'd tables, figures  
Of life: More are they to thy soul than those  
Which he who dwelt on Sinai's mount with God,  
Brought to the old Judeans—types are these,  
Of thine eternity.

I thank Thee, Father,  
That at this simple grave, on which the dawn  
Is breaking, emblem of that day which hath  
No close, Thou kindly unto my dark mind  
Hast sent a sacred light, and that away  
From this green hillcock, whither I had come  
In sorrow, Thou art leading me in joy.

## POPULAR TALES.

## THE CASTLE OF ERASMUS.

OR, BERTRAND AND ELIZA.

The pipe was mute in the valleys, and  
the hills were no longer responsive to the  
vocal reed. Three years had elapsed  
since the young and generous Bertrand  
was assassinated by Caled near the castle  
of Erasmus; his lance hung inverted on  
his tomb, and his honors were mingled  
with the dust of his fathers.

"Oh! when shall my sufferings have  
an end, and the grief worn frame return  
to its kindred clay! Never shall thy lovely  
image be erased from my memory; thy  
virtues are engraved on my heart!" It  
was the voice of the amiable Eliza! Clifford  
offering her evening orisons at the shrine of  
her beloved Bertrand.

Silence held her still domain throughout  
the fertile plains, save where the distant  
watch dog marked the rural hamlet.—  
Cynthia had gained the summit of the a-  
zure throne, and smiled in lucid majesty  
o'er the blue expanse. All nature aided  
the solemnity! A row of aged oaks led to  
a cluster of spreading firs, which discovered  
a marble sepulchre adorned with mili-  
tary trophies. The beautiful Eliza, ami-  
able in sorrows, and patient in afflictions,  
graced the awful scene. She kneeling in  
a posture of adoration and prayer; her  
sable garments hung loose in melancholy  
folds, and mingled with her auburn tresses;  
the round tears of affection stood in  
her languid eye, and the cypress groves  
reiterated the sighs of a broken heart.

In the midst of her orisons, Clifford  
(by whose command the assassination of  
Bertrand was perpetrated,) appeared be-  
fore the sorrowful Eliza. Rage instantly  
kindled in her cheek, and reproaches burst  
from her lips—"Dearest thou, perfidious  
and profane wretch, approach this hal-

lowed place? Ye Gods, where are your  
avenging bolts? Why sleep the thunders  
when this wretch draws near? Dost thou  
not fear the anger of the Almighty power?  
Or is thy heart more hardened than adam-  
ant, leagued with the demons of revenge  
toward the stroke of justice?" "Chide  
not, too lovely fair one, (replied the re-  
pentant Clifford,) it was for thee that led  
me on to madness; I beheld a favored rival  
in the happy Bertrand—I considered  
life without thee, as an ocean exposed to  
incessant tempests; with thee all that Heav-  
en could bestow or I could wish. I vainly  
thought one bar alone remained between  
me and my fancied joys—in a rash mo-  
ment I employed the cursed Caled to ex-  
ecute the fell design; he obeyed, took his  
reward and fled, since which time peace  
has been banished from the breast of Clif-  
ford, and soon must the cold hand of death  
bring him to the expiation of his crimes."

"And dost thou talk of love, abhorred  
assassin? thou who hast laid low the im-  
age of perfection—my Bertrand was the  
first, and shall be the last my bleeding  
heart owned. Hear me, beloved shade,  
and witness for me, all ye cherubs watch-  
ing around the tomb, ne'er shall Eliza  
taste of pleasure more, till we shall again  
meet in the fields of joy; then shall the  
rays of endless peace and love dispel the  
earthly mists of painful woe." Eliza a-  
gain prostrated herself before the shrine,  
and Clifford, dejected, returned through  
the avenue to the castle.

Alwyn, surnamed the Good, (who was  
then on the throne, hearing of the sorrows  
of Eliza, resolved to undertake the cause  
of injured innocence, by offering a con-  
siderable reward to the Champion who  
would meet Clifford in single combat.—  
The time of the approaching tournament  
drew on apace; at length the day arrived,  
appointed for the cause of Eliza. The  
circus was crowded with spectators. The  
king was seated beneath a canopy adorned  
with the riches of the east, and the  
constant fair one sat at his right hand; ev-  
ery eye was centred on one object—the  
injured Eliza. Clifford appeared in the  
list, and the trumpets were thrice sound-  
ed; a stranger instantly accepted the chal-  
lenge; his helmet of massy gold covered  
his face, it was studded with diamonds,  
and the nodding plumes shook defiance to  
his foe; his armor, of excellent workman-  
ship, darted a splendid radiance through-  
out the circus, and the blood-red cross on  
his breast displayed a knight zealous in  
the christian cause, the dignity of his ap-  
pearance, the symmetry of his shape, and  
the graceful manner with which he took  
up the glove, charmed every beholder.—

Clifford, all trembling approached and  
thus addressed the multitude—"You see  
before you a wretch destined by the hand  
of fate, to meet eternal vengeance; fall I  
must, if not by the sword of my accuser,  
the weight of my own sins must soon bring  
me with sorrow to the grave."

The martial trumpet was again flourish-  
ed, and the champions engaged. For  
some time the victory was doubtful, till at  
length the powerful arm of the stranger  
laid the lofty Clifford in the dust, and the  
circus re-echoed with repeated acclama-  
tions; his wound was mortal, and his  
friends gathered around him; even the  
injured Eliza sympathized in the tears  
shed over the dying penitent. While the  
crowd was attentive to departing Clifford,  
a man muffled in a pilgrim's habit pressed  
forward, and throwing open his garment,  
thus addressed the vanquished champion:  
"Thou man of sorrows, behold in this  
disguise the person of Caled, once thy  
vassal, at whose command I undertook  
the murder of the worthy Bertrand; if  
thou hast enough of life to hear the event,  
attend and learn." The eyes of Clifford  
were nearly set in night, but agitated by  
a thousand emotions, seemed to express  
a desire to hear the narrative of Caled, who  
thus proceeded: "Urged by your entreaties  
and the horrid purpose, I relented, and  
discovered my intent to the gallant youth,  
whom I pressed to depart. I have since  
heard he rendered himself famous on the  
plains of Palestine, enlisting in the Holy  
War. You insisted on my privately bury-  
ing the corpse in the grove leading to  
the castle of Erasmus; this I told you  
was performed, and the amiable Eliza  
caused a shrine to be erected to his mem-  
ory. I received my reward and fled; dis-  
guised in a pilgrim's habit I followed Ber-  
trand to Jerusalem; but my search was in  
vain; for soon I heard Bertrand was no  
more. Flushed with success, he joined  
the crosses led by the gallant Richard,  
and met the shaft of death before the  
walls of Cyprus." Hope, horror and  
despair; alternately reigned in the bosom  
of Eliza during the narrative, at the con-  
clusion of which she fell lifeless at the  
feet of the victor. The champion, lifting  
up his helmet, caught her in his arms.—  
"Behold! (cried the stranger) one whose  
soul is linked to thine—revive thou para-  
gon of excellence—'tis Bertrand calls  
thee back to life and me!" At the well  
known name, Eliza awakened from her  
trance, and after gazing some time with  
speechless admiration, at length articula-  
ted—"It is, it is my long lost Bertrand!"  
Clifford lived but a few moments after the  
discovery—he received the pardon of the  
injured pair, and closed his eyes in peace.  
Bertrand turned to the astonished Caled,  
and embraced him as a friend, every eye  
sparkled with joy and every heart partici-  
pated in the happiness of Bertrand and  
Eliza.

It is recorded in the annals of the Cas-  
tle, that virtue shall meet her reward and  
vice be humbled at her feet.

After paying the funeral rites to the re-  
mains of the unfortunate Clifford; the  
nuptials were consummated in the utmost  
style of magnificence at Alwyn's palace.  
Eliza by degrees recovered her native  
bloom—love glistered in her eye, and the  
roses revelled in her cheek. Bertrand a-  
gain displayed his trophies in the hall of  
the castle, and again assumed the hero.

The pipe once more gladdened the val-  
ley, and the hills were rendered vocal by  
the responsive notes of the reed. Peace  
spread her wing athwart the verdant plain,  
and the vaulted roofs reverberated the  
sound of the harp in the happy Castle of  
Erasmus.

## YANKEE DUEL.

A few years since one of the New-  
England states, was represented in the  
national legislature, by a gentleman of gi-  
gantic appearance, of ordinary talents and  
unaffected patriotism. He feared nothing  
human, but entertained a peculiar aversion  
to duelling. He usually travelled to the  
seat of government, on horseback, when  
his duty called him to represent his native  
State in Congress. He was very much  
respected by his contemporaries, as a man  
of correct habits and industry.

It once happened in the course of a de-  
bate he made use of some expression at  
which a young Southron took umbrage  
and intimated an intention to challenge the  
Delegate, after the session, for an insult  
which he conceived was intended for him.  
The honest Delegate, hearing of this, and  
not wishing to be exposed to the rudeness  
of this Hotspur, mounted his faithful steed  
and bid adieu to the city of Washington,  
on the morning following the day in which  
the house closed its session. Arrived at  
Philadelphia, he stopped at a hotel with  
the intention of passing the night there and  
pursuing his journey, the next day; the  
landlord after supper, showed him to a  
room on the fourth floor, and wishing him  
a pleasant sleep left him.

In the morning early, the servants of the  
house were summoned to the door, by a  
violent ringing—the door was opened, and  
lo! our young Southron stood before them;  
he hastily inquired for the landlord; the  
landlord was roused from his bed to ascer-  
tain the gentleman's pleasure. "Is the  
Hon. Mr. — in your house?" "Yes,  
sir." "I wish to see him." "He cannot  
be disturbed sir." "I must see him, sir,  
instantly, on business of great impor-  
tance." "I dare not call him up, but if  
you will step up to his room, sir, you shall  
be conducted." This offer being accepted,  
the landlord led the way to the room of  
our friend, who lay quietly ensconced in  
bed, locked in arms of sweet forgetfulness,  
not dreaming of the enemy who approached him.

The young man entered the room  
pointed out to him by his conductor, and  
closed and locked the door—he stepped to  
the bed and awoke the sleeper; called  
him a coward for leaving Washington so  
soon, told him he had insulted him, and  
that he must choose one of two pistols,  
which he offered him, and fight on the  
spot. The old gentleman turned carelessly  
over in the bed, and asked, if he meant  
to murder him in bed, or if he would allow  
him to dress before the fight? The other  
consented to a truce, until he should dress  
himself. Mr. — proceeded deliberately  
to dress, and after he had adjusted every  
thing to his satisfaction he turned to the  
other and said, "let's look at those things."

He took one in his hand, turning it over,  
remarked, that it appeared to be very  
well loaded and primed—then took the  
other as if to examine that also—com-  
plimented the gentleman upon his good  
taste, in selecting arms—and finally,  
taking both in one hand, and walking to  
the window, raised it and threw them into  
the street. He instantly sprang upon his  
antagonist, seized him by the collar,  
dragged him to the head of the stairs, and  
called out right lustily for the landlord;  
after calling till the guests of the house  
were all roused and crowding to the stair-  
way to know the cause of the uproar, he  
twisted the nose of the unfortunate strug-  
gling gentleman, and giving him a kick,  
sent him flying down stairs; he followed  
him to the next landing, and repeated the  
same manoeuvre, until he arrived, half dead  
with bruises, fright, and shame, in the  
lower hall—he here was once more ob-  
liged to submit to the superiority of his  
opponent, who banded him about until he  
found an appetite for his breakfast, when  
he took him by his hair, and threw him  
into the street, to reflect on the folly of  
his Quixotic disposition.—Literary Cadet.

The advantages of temperance. A black-  
smith in the city of Philadelphia, some forty  
years ago, was complaining to his iron  
merchant that such was the scarcity of  
money that he could not pay his rent. The  
merchant then asked him how much room  
he used in his family in the course of a day.  
Upon his answering this question, the mer-  
chant made a calculation, and showed  
him that his room amounted to more money  
in the year than his house rent. The cal-  
culation so astonished the mechanic that  
he determined from that day he would buy  
and drink no more spirits of any kind. In  
the course of the next ensuing year he paid  
his rent and bought a new suit of clothes  
out of the savings of temperance. He per-  
sisted in it through the course of his life,  
and the consequence was, competence and  
respectability.

## CHEAP ROOM PAPERS.

A NEW supply of low priced Room Papers, just  
received and for sale at the GARDINER  
BOOKSTORE.

PROSPECTUS  
OF A MONTHLY JOURNAL FOR  
FARMERS & MECHANICS,

TO BE PUBLISHED IN GARDINER, ME.

And Edited by

EZEKIEL HOLMES, M. D.

Professor of Agriculture, Chemistry, and Natural  
History, in Gardiner Lyceum.

FARMERS & MECHANICS:—  
Permit us to present to you the prospectus of a  
new periodical publication to be devoted to the  
promotion of your respective occupations and in-  
terests, entitled THE NEW-ENGLAND FARMERS' &  
MECHANICS' JOURNAL. We present it to you not  
without strong hopes that you will unite heart and  
hand in its support. Its objects are two fold.

1. To collect the many improvements which you  
may make in your several employments, to embody  
them, and to hand them to the world, in a perma-  
nent shape.

2. To scatter among you such facts and improve-  
ments as are or may be made in other parts of the  
world, and thus make the labors of others subser-  
vient to your own wants.

The advantages of such a publication, will (we  
trust) be obvious to every one. There is at present  
nothing of the kind published among us.

By a publication of this kind, difficulties might  
be explained,—doubts confirmed or done away,—  
and knowledge more extensively diffused among  
those who most need it. It will also be a means of  
social intercourse between those who are now dis-  
tant strangers,—a medium of friendly exchange of  
sentiment, whereby congenial minds and spirits can  
contribute to the wants, the pleasures and triu-  
mphant of each other.

The work will be published monthly, on good  
paper, with a fair type, and in an octavo form, and  
each number will contain 24 pages, a part to be de-  
voted to mechanical subjects, a part to agricultural,  
and a part to miscellaneous subjects of general utility.

Each number will contain a cut or engraving of  
some useful machine; those recently invented will  
be preferred.

If any one have queries to propose,—doubts to  
solve,—or difficulties to be explained, we will gladly  
insert them for those to answer who may feel  
competent.

The Journal will be published at P. Sheldon's  
office in Gardiner, Maine, and issued at 2 dolls. 50  
cts. per annum, or 2 dolls. if paid in advance, and  
sent to any part of the world to which the mail will  
convey it.

This, gentlemen, is the plan of our undertaking;  
shall it go into operation or not? Our object is to  
disseminate knowledge, let it come from what  
source it may, and while we shall endeavor to be  
honest, and give every one his due meed of credit,  
we shall also be assiduous in collecting and publish-  
ing whatever we think will be pleasing and instruct-  
ive to our readers.

We shall therefore put in requisition every pub-  
lication which we can lay hold of—Newspapers,  
Magazines, Pamphlets, octavo, quarto or folio,  
must submit to a search or keep out of our way;  
and such part or parcel will be converted to our  
use as shall seem unto us good.

Any person procuring five subscribers and be-  
coming responsible for the pay, shall receive one  
copy gratis.

N. B. The first number of the Journal is nearly  
printed and will be sent to any person wishing to  
examine the work; and if a sufficient number of  
subscribers be obtained to warrant a continuance  
of the publication, the second will be issued in  
February, and one number regularly each succeed-  
ing month.

Persons obtaining signatures are requested to  
forward them to the editor or publisher by the first  
of January next.

Gardiner, November, 1827.

ADVERTISEMENT.—My health being so low,  
that presuming I shall never be able to attend  
to the publication of my *Scriptural Exhibition of  
the glorious Triumph of Jesus Christ over Sin, Death  
and Hell*, &c. to obtain subscribers to which Pro-  
spectus were not long since sent out, I would here-  
by give notice, that I have committed the publi-  
cation of the work to the hands of another gentleman  
who will not depend upon distant subscribers but  
will go or send an agent with this Prospectus through-  
out the country. Consequently, I would further  
observe, the subscription papers which I sent out  
may not be returned to me, as they would be of no  
use and might subject me to not a little postage.  
Those who have used exertions to obtain subscrib-  
ers will receive my hearty thanks, which are all  
that I can give.

SAMUEL HUTCHINSON.

N. B. Those who have collected, or may this winter  
collect money for me on the sales of my "Apology,"  
&c. are earnestly desired to enclose it, in the  
presence of the Post Master, and forward it to me  
as soon as possible, per mail. I wish those at a  
distance to remember that my printer must be paid.

S. H.

BUCKFIELD, Jan. 1, 1828.

BRICKS WANTED.—Proposals will be re-  
ceived until the 15th day of February next for  
the delivery at Fort Adams, Newport Harbour, R.  
I. of 750,000 common bricks.

These bricks must be cast in moulds of such size  
as to average, when thoroughly burned, 8 inches by  
4 inches by 2-1/2 inches.

They must be of the best quality of Merchantable  
Bricks. The proportion of salmon or pale bricks  
must not exceed one eighth of the whole; and no  
soft or very pale bricks will be received. The pro-  
portion of such bricks must not exceed 1-8 of the  
whole; and none of these that are much warped  
will be received. The proportion of broken bricks  
must not exceed two per cent.

At least 50,000 to be delivered by the 15th of May  
1828, and the remainder in the course of the summer  
and autumn of the same year, at such periods as  
may best suit the convenience of the contractor—  
provided that there is always on hand the supply  
required for the progress of the work.

Before forming the contract, a fair sample will  
be required to be deposited in the Engineer's office at  
Fort Adams, which, should it prove satisfactory,  
will govern in the inspection of the several deliv-  
eries.

Payments will be made, if required, on each cargo  
fully inspected and received. All communica-  
tions touching this subject to be directed to Lt. Col.  
Joseph G. Totten, U. S. Eng. Newport, R. I.  
Fort Adams, Dec. 10, 1827.

WOOD FOR SALE.—Proposals will be re-  
ceived until the first of February, for 200  
cords of Wood on the five mile lot No. 9 in Rich-  
mond, belonging to James Bowdoin, Esq. of Bos-  
ton, to be cut and taken off the land within one  
year.

Applicants will state the price they will give per  
cord, on the 1st mile, on the 2d mile, on the 3d and  
4th miles from the river. Apply to DANIEL  
CONY, Augusta. Jan. 2.

ATLANTIC SOUVENIR, &c.

FOR sale at the GARDINER BOOKSTORE, the  
Atlantic Souvenir for 1828.—The Memorial  
and the Token, works of a similar description of the  
Souvenir will be received in a few days. Also, for  
sale as above a great variety of Books suitable for  
youths of either sex and for children. Nov. 23.

BOOKS, STATIONARY,  
AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY  
P. SHELDON,

AT THE GARDINER BOOKSTORE.

A COMPLETE assortment of SCHOOL and  
CLASSICAL BOOKS, wholesale and retail,  
at the lowest prices. Also, writing, letter, and wrap-  
ping PAPER, at the manufacturers' prices; and a  
complete assortment of ROOM PAPERS, from 20  
cents, to 150 cents per roll. A great variety of  
Rodgers', and other fine Cutlery. QUILLS, by the  
M. very cheap. SLATES per dozen, do. Combs,  
Mathematical Instruments, Scales, &c. &c. com-  
prising as complete an assortment of articles as can  
be found in any similar establishment, and at the  
lowest prices.

Gardiner, January 5.

BLANKS—for sale at this office.

## LIST OF LETTERS

Remaining in the Post-Office, Gardiner, Me.

December 31, 1827.

Bradford Blanchard, Hannah Hazen,  
Ann M. Blanchard, William Hoyt,  
Asa Burns, Caleb Hunt,  
Wm. Bray, Lucy Hinkley,  
Enoch Bragdon, Herrod Johnson,  
Ebenezer Burnham, Daniel D. Kelley,  
Aaron Bran, Abigail Kinsman,  
Hannah Bran, John H. Lathrop,  
Cyrus S. Cushman, Thomas Lewis,  
Pernelia Crooker, 2, John Moore,  
Enoch Dill, Rufus G. Norris,  
David Flag, Solomon Perry,  
John Fletcher, John R. Plumer,  
Henry Foey, Charles A. Siders,  
Eliza Fairbanks, Hannah Turner,  
Ira Gray, 3, John Tucker,  
John D. Gardiner, 2, Harriet Virgin,  
Amos Gordon, David B. Webber,  
Samuel Grover, John Walker,  
Elbridge Gerry, SETH GAY, P. M.

Jan. 2, 1828.

NOTICE. The Subscriber requests  
all who have unsettled accounts with  
him, of more than three months standing,  
to present the same for settlement before the  
last of the present month. Punctual attend-  
ance is expected.

N. B.—TAILORING WORK done in the  
best style, and at short notice.

JAMES ELWELL.

January 4, 1828.

AETNA  
INSURANCE COMPANY.

J. D. ROBINSON,

AGENT for the AETNA INSURANCE COM-

PANY, of Hartford, Connecticut, offers to

Insure

HOUSES, STORES, MILLS, FACTORIES, BARNs,

and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any  
other similar institution, and the adjusting and pay-  
ment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made  
to the above AGENT, who is authorized to issue poli-  
cies to applicants without delay.

Gardiner, May 25, 1827.

if

E. H. LOMBARD,

AGENT TO THE

PROTECTION

INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE

MARINE RISKS,

FOREIGN and Coastwise. Rates of premium

as low as in Boston or elsewhere. Policies

issued without delay, upon application to said Agent  
at Hallowell.

if

April 27.

THE PROTECTION

INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to in-

sure Houses, Stores, Mills, Factories, BARNs,

and the contents of each, together with every other

similar species of property

AGAINST LOSS OR

DAMAGE BY FIRE.

The rates of premium offered, are as low as those  
of any other similar institution, and every man has  
now an opportunity, for a trifling sum, to protect  
himself against the ravages of this destructive ele-  
ment, which often in a single hour sweeps away the  
earnings of many years.

The course the office pursue in transacting their  
business, and in the adjusting and payment of losses  
is prompt and liberal. For the terms of insurance  
application may be made to the Agent, who is au-  
thorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

BOOKS, BOOKS &amp; C.

P. SHELDON has received his Fall supply

of

BOOKS, STATIONARY,

CUTLERY, &amp;c. &amp;c.

Comprising a very general and complete assort-  
ment of such Books and other articles as are usually  
kept in similar establishments—all, or any part of  
which he will be pleased to sell on as good terms as  
any Bookseller in the vicinity.

(3) SILVER-STEEL PENKNIVES & RAZORS. (3)